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How Our Church Came to Our Country
Bishop Cheshire

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THE
Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

MAY, 1918 v 83, no. 5

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Published by the Domestic and Foreign Missionary Society
of the Protestant Episcopal Church in the United States of America,
281 Fourth Avenue, New York, N. Y.

Entered as second-class matter July 8, 1879, at the Post Office at New York, N. Y.,
under the Act of March 3, 1879.

The Subscription Price of **THE SPIRIT OF MISSIONS** is \$1.00 per year in advance. Postage is prepaid in the United States and its possessions. For other countries, including Canada, 24 cents per year should be added.

Changes of Address must reach us by the 15th of the month preceding the issue desired sent to the new address. Both the old and new address should be given.

How to Remit: Remittances should be made payable to **THE SPIRIT OF MISSIONS** by draft on New York, postal order or money order. One, two and three-cent stamps are accepted. To checks on local banks, ten cents should be added for collection. In accordance with a growing commercial practice, when payment is made by check or money order, a receipt will **NOT** be sent except when request is made, accompanied by a three-cent stamp.

Address all Communications to **THE SPIRIT OF MISSIONS**, 281 Fourth Avenue, New York City.



CHURCH OF SAINT JAMES AND PARISH HOUSE, TSU, DISTRICT OF
KYOTO, JAPAN



MAIN BUILDING, SAINT AGNES'S SCHOOL, KYOTO

This picture makes the building appear very much better than it really it. New buildings are absolutely necessary and a committee is raising the money for them

LETTER TO THE EDITOR

To the Editor:

SOME three months ago, through information gained by correspondence with the rectors of the American churches in France, Italy and Switzerland, I made a report to Bishop Whitehead of the Commission on American Churches in Europe, of the condition of these congregations. Saturday I returned from a two months' visitation of our camps, during which time I spent several days in each of our parishes in Nice, Florence and Rome, and with the Rev. Clement Brown, who has a private licensed chapel in Cannes, and I found no cause to change the statements made in my report.

Just now a new and serious situation has arisen at the Church of the Holy Trinity, Paris. On March the eleventh, the Reverend Dr. Watson presented his resignation to the vestry. Anyone realizing the strain, both mental and physical, of the last four years, through which Dr. and Mrs. Watson have passed, will not be surprised, for there is a limit to human endurance even among the strongest. The old "American Colony" of Paris has dispersed, and with it the demand for the present dignified form of cathedral service: a new era has come and a new problem has arisen from war conditions, to meet which new methods must be originated.

Paris is full of Americans of every type of Churchmanship; and hence in the services and in the methods of church work there must be radical changes made. In his present condition of fatigue, Dr. Watson feels it unwise and virtually impossible for him to attempt these changes. After advising with the bishops here, he has taken the one means by which he feels some priest may be able to continue to keep up the Church in its present posi-

tion of leadership for American Christianity, which he has so ably represented among the French people.

The vestry, with many expressions of regret and esteem, and with emotion, accepted the resignation, and, as some slight expression of their feeling, unanimously requested him to continue his relationship with the parish by accepting the title and post of "Rector Emeritus without duties or emoluments, and with a right to a seat in the chancel at all times".

Dr. and Mrs. Watson will shortly return to America, where, at the request of the vestry, they will present, after a few months' rest, the needs of our work in Paris. A committee composed of the wardens and bishop in charge, have secured the services of the Reverend J. W. Beekman, formerly dean of the pro-cathedral of the diocese of Bethlehem, as *locum tenens* for six months, from April first.

With Dr. Watson's retirement the intimate and important relations in which he has been associated with the French authorities from the beginning of the war, will of course cease, but we hope the loving interest and contributions of his many friends in America will continue toward his successor.

Owing to the greatly reduced income occasioned by the war, and the unparalleled opportunity for continued leadership on the part of the Church of the Holy Trinity, the bishop in charge has appealed to the Commission on American Churches in Europe for \$15,000 annually during the war and for a few years thereafter, which appeal he hopes the Church in America, realizing its importance, as everyone must who understands the situation, will support and urge. . ROGERS ISRAEL,

Bishop of Erie, in charge of the American Churches in Europe.



THE ARRIVAL OF THE ENGLISHMEN IN VIRGINIA, 1584



WALLS OF SAINT PHILIP'S CHURCH, OLD BRUNSWICK

How Our Church Came to Our Country

XXIX. HOW OUR CHURCH CAME TO NORTH CAROLINA

By Bishop Cheshire

I. The Earliest Colony



THE seal of the diocese of North Carolina shows a pinnace, flying the red cross of Saint George, sailing towards a wooded shore, while a man standing in the prow holds out a cross

toward the land. This is taken from John White's drawing of the *Arrival of the Englishmen in Virginia* in July, 1584. The land which the pinnace is approaching is Roanoke Island. Two small ships lying outside the bar represent the two barks of Captains Philip Amadas and Arthur Barlow, "servants of Sir Walter Raleigh", who took possession of the newly-discovered land "in the right of the Queen's most excellent Majestie". This whole region they named "Virginia" in honor of Queen Elizabeth, and in its early use the name included the whole Atlantic coast held by the English.

When the colony at Jamestown had been successfully established, the southern boundary of the Province of Virginia was the 36° 30' parallel of north latitude, so that it did not include Roanoke Island and the adjacent coasts. By the charters of Charles II in 1663 and 1665 the vast region lying south of Virginia and north of the Spanish settlements in Florida was granted to eight eminent Englishmen known as the "Lords Proprietors of Carolina", and was

erected into a Province, and the name "Carolina" was given to it. This name probably came originally from the French, who had attempted some settlements north of the Spaniards in the reign of Charles IX. It was first applied to the country south of Virginia by Charles I of England in 1629, in a patent to Sir Robert Heath. Nothing having been attempted under that charter of Charles I, Charles II granted this region, and attached the name permanently to the country. It being too vast a tract to be conveniently administered under one government, about 1710 the settlements along the north side of Albemarle Sound, begun about 1662, became the colony of "North Carolina", while the later settlements, at the junction of the Ashley and Cooper rivers, became "South Carolina". These two colonies eventually developed into the states and dioceses of North and South Carolina. It happens therefore that the site of the first English colony in America, and the spot where the first ministrations of the Church were associated with the life of an English community on this continent, lies within the territory of the state of North Carolina and the diocese of East Carolina.

In 1585 Sir Walter Raleigh sent out a large exploring expedition under Ralph Lane, with a view to preparing the way for permanent settlement. This expedition was brought out by that most illustrious Elizabethan naval hero, Sir Richard Grenville. In the company were Thomas Hariot, an emi-

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nent Cambridge Scholar, who was to examine and report upon the natural productions of the country, and John White, a draughtsman, who was to make pictorial representations of the inhabitants, their dwellings and occupations, and the like. Thus Sir Walter Raleigh anticipated the scientific expeditions of later years. This colony of exploration remained a year at Roanoke Island, returning to England in the fleet of Sir Francis Drake in the summer of 1586.

In order to carry out his plans for the permanent settlement of the country Raleigh, under his royal patent of 1584, formed a corporation January 7, 1587 (1586 old style) of nineteen citizens of London, who should advance money and supplies, and thirteen "gentlemen adventurers" who should personally head the enterprise. With John White as governor, these gentlemen adventurers were constituted the rulers of the colony, under the title of "The Governor and Assistants of the City of Raleigh in Virginia".

Under this charter a colony of "ninety-one men, seventeen women and nine boys and children" sailed from Plymouth May 8, 1587, sighted land July sixteenth, somewhere in the vicinity of Cape Fear (*Promontorium Tremendum*), on which they narrowly escaped being cast away, made Hatteras July twenty-second, and soon after landed at Roanoke.

Two interesting events marked the opening days of this first English colony planted in North America. Amadas and Barlow in 1584 had carried back with them to England two Indians, Manteo and Wanchese. Manteo had become a convert to Christianity, and ever remained the faithful friend and ally of the English; Wanchese became their implacable foe. Manteo returned to Roanoke with the colonists. We read in White's account of these days, "The thirteenth of August," that being the Ninth Sunday after Trinity, "our Savage Manteo,

by the commandment of Sir Walter Raleigh was Christened in Roanoke and called Lord thereof, and of Dasamonguepeuk, in reward of his faithful service. The eighteenth, Eleanor, daughter to the Governor, and wife to Ananias Dare, was delivered of a daughter in Roanoke, and the same was Christened there the Sunday following, and because this was the first Christian born in Virginia, she was named 'Virginia'." These two baptisms practically settle the question of the presence of an English priest in the colony.

And as this was almost the first thing we read of that ill-fated colony at Roanoke, so it is almost the last that we know of them. August twenty-seventh the fleet sailed back to England, John White, the governor, going with it, and that is the last we know of those whom he left behind in that strange and savage land. They were doubtless slain by the Indians, as the Jamestown colony, twenty years later, after diligent investigation, reported.



STONE MARKING THE SITE OF
FORT RALEIGH

How Our Church Came to Our Country

II. Permanent Settlement

The permanent settlement of North Carolina dates from March, 1662 (1661 old style). On that day George Durant purchased from an Indian Chief, Kilcocanen, styling himself "King of Yeopim", a neck of land between Perquimans river and Albemarle Sound, still known as "Durant's Neck". The deed was afterwards recorded and is the oldest land title in North Carolina.

By the end of the century the settlements extended along the whole north shore of the Sound, as far west as beyond the Chowan River, and also across the Sound on the south shore. The settlers came almost wholly from Virginia and were probably nominal Churchmen. The statement that they were Quakers and Baptists, fleeing from religious intolerance in New England and Virginia, has been entirely disproved by the publication of contemporary records. Wm. Edmundson, the first Quaker preacher who visited the settlements, found only one family of Quakers ten years after George Durant's settlement; and George Fox, who came six months after Edmundson, had much the same experience. Their preaching, however, made converts, and other zealous men coming in from year to year, and continuing their work, meetings for worship and for discipline were soon established, and Quakers became numerous and influential in the two precincts, Perquimans and Pasquotank. To the Quakers therefore belongs the honor of being the first to take thought of these feeble folk, and to set up Christian worship among them.

In 1699 Bishop Compton, preparing to send the Reverend Dr. Thomas Bray, his commissary, to Maryland, directed him to visit the Albemarle settlements, to learn the religious condition and needs of the people. For some reason he could not carry out his design, but about the end of 1700

he sent, probably to Henderson Walker, acting governor, "some books of his own particular pious gift of the explanation of the Church catechism, with some other small books", for distribution. Soon after he sent one Daniel Brett, a clergyman, to officiate in the colony, and with him a hundred pounds' worth of books for a public library, eventually established at Bath. The Reverend Daniel Brett proved unworthy and we hear no more of him.

The leading men of the colony seem to have been almost without exception Churchmen and at the head of these was Henderson Walker, acting governor. Under their influence the assembly of 1701 passed an act erecting the five precincts, Chowan, Perquimans, Pasquotank, and Currituck, north of Albemarle Sound, and Pamlico on the South Shore, into parishes, appointing a "select vestry" in each parish, authorizing these vestries to lay taxes for building churches, purchasing glebes, and employing clergymen and readers. By subsequent acts the vestries were made overseers of the poor and keepers of the standards of weights and measures.

Thus, before any ministers had served in the colony, the people themselves were endeavoring to set up the Church of their fathers. Every civil division was given also an ecclesiastical organization. And whatever may be said of the indifference of many and the opposition of some, this legal establishment, each county being a parish with its wardens and vestrymen, was continued by the free action of the people of North Carolina in successive enactments until 1776.

This act of 1701, however faulty, at least gave evidence of a reviving interest in religion: it invited the attention of the mother country, and it provided some organization for the Church. Under this law a small church was built in Chowan parish, near the site of the present town of

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Edenton; another in Perquimans, "a compact little church built with more care, and better contrived than that in Chowan". In these churches services were held, and sermons read on Sundays by "readers" employed and paid by the vestry.

The Society for the Propagation of the Gospel in foreign parts was incorporated in 1701. It sent as its first missionary to North Carolina the Reverend John Blair, in the spring of 1704. He came to explore and to report upon conditions and need, though it was intended that he should also remain and minister to the people. He was a godly and faithful man. He baptized many children, visited the parishes of Chowan, Perquimans and Pasquotank, called the vestries together, encouraged and instructed them in their duties, and urged them to keep up the services of the Church by the employment of readers. But the incessant labor of endeavoring to serve so large a field, the exposure and hardships, with the lack of an adequate support, brought his labors to an early close, and he left for England after only five or six months in Albemarle.

It appears therefore that the introduction of the worship of the Church into North Carolina owed but little to the work or influence of the clergy. The act of the assembly was passed, churches were built, and the worship of the Church carried on by the people themselves. In one or two cases we get a little glimpse of the good work of the readers. Governor Glover thus writes of Mr. Charles Griffin: "This gentleman, being of an unblemished life, by his discreet behavior, in that office (of reader), and by apt discourses from house to house according to the capacities of an ignorant people, not only kept those he found, but joined many to the Church in the midst of its enemies, insomuch that the Reverend Richard Marsden, waiting here for a passage to South Carolina, thought it convenient to admin-

ister the Sacrament of the Lord's Supper, which is the first time I can learn of its being administered in this poor county. This was done on Trinity Sunday, 1706, and the same day forty-five persons, infants and adults, were baptized." Another account a few years later is from the pen of the Reverend Mr. Denny, of South Carolina, who spent a few days in the parish of Pamlico, Bath County, where there had been no minister at all. He says: "During my stay I lodged at one Major Gale's (Christopher Gale, afterwards Chief Justice), a very civil gentleman, at whose house the people met each Sunday, where a young gentleman, a lawyer, was appointed to read prayers and a sermon, they having no minister."

III. First Missionaries of the S. P. G.

The next missionaries sent out to work under the S. P. G. were the Reverend Wm. Gordon and the Reverend James Adams, who came in April, 1708. Mr. Gordon remained only a few months but the Reverend Mr. Adams labored faithfully and effectively, and wore himself out in the work, dying within a few weeks after his departure for Virginia in September, 1710. They were both good men and their letters are our chief source of information concerning the first work of the Church in Albemarle.

The year 1710 very nearly completed fifty years of the life of the colony of Albemarle, or North Carolina, as it had now begun to be called. The population was increasing not rapidly but steadily, spreading over several thousand square miles. It was wholly a rural population. Its first town, Bath, had been incorporated in 1709 and contained less than a dozen houses. Its second town, Newbern, was barely begun and not yet incorporated. Edenton had not come into being. There was no center of population, and little

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SAINT THOMAS'S CHURCH, BATH

lar congregation, is Saint Thomas's Church, Bath, still standing, begun in 1742, but not finished until many years later. Three godly and faithful men served in this parish from 1721 to 1771, and laid permanent foundations in the spiritual life of the country. These were Ebenezer Taylor, 1721-2; John Garzia, 1735-1744; and Alexander Stewart, 1753-1771.

Taylor and Garzia died from the immediate effects of hardship and exposure in traveling over the vast territory under their care. The third, Alexander Stewart, wore himself out with incessant labor, leaving a name second to none in the history of Christian work in North Carolina. The Negroes and the Indians claimed his special sympathy and care. He sought out the perishing remnants of the old Hatteras and Roanoke tribes, taught them the principles of Christianity, and established a school among them for the children. He crowned his work by sending over to England for ordi-

community life. In almost all parts of the colony the people desired the ministrations of the Church but they were mostly living upon isolated plantations. No missionaries could reach and serve a sufficient number of people to form any effective organization. The legal establishment, with its power to levy taxes for the support of the Church, was a real disadvantage, because it provided no adequate support while it took off the sense of obligation from the most zealous members of the Church. Clergymen and missionaries came and labored for a while and then disappeared; some good, some indifferent, others weak and unworthy; and very few of them, even the best, able to deal effectively with the strange conditions of the new and poor settlements.

Gradually, however, some centers of ordered life began to emerge from the confusion. The first church building worthy to be called permanent, indicating the development of a regu-



SAINT PAUL'S CHURCH, EDENTON

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nation two notable men of the colony, Peter Blynn and Nathaniel Blount. In 1744 Clement Hall of Perquimans, a prominent man in his county, was ordered deacon and priest in London. Two Sundays in the month he officiated in Saint Paul's Church, Edenton, and the other Sundays in distant missions where the settlers soon learned to love this holy man. On his missionary journeys east and west no house would hold his congregations. He had to seek the shelter of the groves, where the birds were the choristers, and where between the pauses in their music they heard "the bass of heaven's deep organ blow". During one of these missionary journeys in the months of September and October, 1753, he reports that he had in thirty-five days traveled 536 miles, officiated in twenty-three congregations, baptized 467 white infants, two white adults, and twenty-one black children. A large and handsome church building had been begun in Edenton—Saint Paul's Parish Church, still standing. Under his zealous ministry, the work was taken up with renewed vigor, and put in the way of being finished. He died in 1759.

IV. Colonial Churches

The most notable of our Colonial churches was Saint Paul's, Chowan Parish, in the town of Edenton, which has already been noticed. Within a very few years of their foundation the Chowan vestry took as their ecclesiastical name "Saint Paul's Church." This vestry met for organization December 15, 1701, the vestry act having been passed November twelfth, preceding. It is not only the oldest organized religious body in the state, it is the oldest corporation of any kind in North Carolina. Its record book beginning with that first meeting is still in existence, and is an invaluable historical document. If we may at all judge the other parish vestries by Saint Paul's, the vestrymen of the

parishes were the most eminent and worthy men of the country. Governors Walker, Pollock, Glover, Chief Justice Christopher Gale, Edward Mosley and other distinguished names appear in these early vestry lists. Its spacious and handsome parish church, still in use, gives some indication of its strength and importance; while its communion silver bears names associated with the early periods of its history. The Reverend Clement Hall was succeeded in this parish by the Reverend Daniel Earl, who continued in charge until about the close of the Revolution.

Newbern, the first important center of population south of Pamlico, was laid out about 1710 by Governor Pollock (in connection with the coming of De Graffenreid's colony from Berne and the Palatinate), but it was not incorporated until 1823. The colonists upon their first coming desired that their Protestant pastor might be ordained by the Bishop of London; and they seemed desirous of adopting the Prayer Book in their worship, and of conforming to the Church of England. The effect of the Indian War of 1711 was so disastrous to all this section, that we know little of its religious history until the coming of the Reverend James Reed in 1753 to be rector of Christ Church, Newbern, Craven Parish. Under him a handsome church was completed; the "Newbern Academy" was incorporated and established; and the ministrations of the Church were extended through Craven county and the neighboring section. In 1770, Governor William Tryon removed to Newbern and made this town his official residence. The very handsome and massive communion service, now belonging to Christ Church, Newbern, was probably brought by Tryon to Newbern when he moved the seat of government. It seems to be mentioned in connection with the consecration of Saint Philip's Church, Brunswick, in 1768.

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COMMUNION SERVICE, CHRIST
CHURCH, NEWBERN

Perhaps the largest and handsomest of the Colonial churches in North Carolina was erected in Brunswick. Its massive brick walls, nearly three feet in thickness and even now practically intact, though for a century exposed roofless to the weather, still attest its solid structure and its noble proportions. Saint Philip's Church, Brunswick, was consecrated, with an elaborate service approved by Governor Tryon, on Tuesday in Whitsun-week, 1768, by the Reverend John Barnett and the Reverend John Wills. The King had sent to the province a communion service of massive silver *for use in the King's Chapel*; and Governor Tryon gave that designation to this church, since Brunswick was then his residence. It has upon the several pieces of heavy silver the royal arms, with the inscription "Ex Dono Regis", but without any designation of parish or of church. When Tryon a year or two later removed from the neighborhood of Brunswick to Newbern, and established himself in the official residence erected for the governor of the province, that fact would seem to constitute Christ Church, Newbern, "the King's Chapel" in North Carolina; and so the massive silver vessels sent over by the King would naturally be found there.

In the meantime Wilmington had become the largest town in North Carolina though not incorporated until 1739. The older town of Brunswick was eventually abandoned on account

of its exposed and unhealthy situation, and its wealth and culture were gradually transferred to Wilmington. But of Saint James's Church, Wilmington, New Hanover Parish, we know little before the middle of the century. By that time a handsome church building was in process of erection, but was not finished until many years later. Before that time we hear of a number of ministers officiating in this section from time to time; Ebenezer Taylor and Richard Marsden, both already mentioned, and others. Then came the Reverend John McDowell in 1754, the Reverend John Barnett in 1765, and the Reverend John Wills in 1769. The parish was becoming strong and influential, in a prosperous and rapidly growing community inheriting the traditions of the Church.

This brings us toward the end of the Colonial period. It must be said that the royal governors had all been



SAINT JOHN'S CHURCH,
WILLIAMSBORO

How Our Church Came to Our Country

men disposed to advance the interests of religion among the people and to build up the Church of which they were members. Especially Governor Tryon was most zealous, liberal and energetic. He did more for the Church than all his predecessors. Deserving and enjoying the confidence and good will of the dissenters of the province, for his just and liberal course towards them, he at the same time exerted himself so earnestly and persistently for the Church that whereas he found on coming to North Carolina hardly half a dozen settled clergymen, he reports in 1770 eighteen ministers settled in as many parishes.

There was a sad period of destruction and decay soon to follow. But the foregoing is an attempt to show partially at least *how our Church came to North Carolina*. How it seemed to die down and then to revive in 1817, is another story.

It will be observed that the "North Carolina" of the preceding pages is the state of North Carolina, and all the principal matters referred to were territorially within the limits of the present diocese of East Carolina, where all the early settlements were made. There is but one *Colonial* church building in the present diocese of North Carolina, namely Saint John's Church, Williamsboro, a frame church, sound and solid today, though built in 1767, in the old Colonial parish of Saint John's, Granville. From that parish went Charles Pettigrew to be schoolmaster in Edenton; then to be ordained in London in 1775 (the last clergyman ordained in England for North Carolina); then in 1794 elected bishop of North Carolina. In the sad confusion and weakness of those days he died without having been consecrated. Not until 1817 was the diocese organized, and in 1823 the first bishop—John Stark Ravenscroft—was consecrated.

CLASS WORK

PREPARATION FOR THE LESSON

OUTSIDE of the general Church histories, such as Tiffany's and McConnell's, material on North Carolina is extremely scarce. In preparing this article Bishop Cheshire has had access to records which are not available to the general public. It will therefore be a valuable addition to the early history of our Church and will itself supply all the material necessary for the preparation for the lesson, if supplemented by any good secular history.

THE FIRST FIVE MINUTES

There is no more fascinating chapter in the annals of our colonial life than that which chronicles the voyage of Sir Walter Raleigh, that brave and gallant courtier of Queen Elizabeth, who met with such a pathetic end. Ask the class to read up his life in their English histories.

TEACHING THE LESSON

I. The Arrival of the Englishmen in Virginia.

1. What is the seal of North Carolina?
2. Explain how what is now known as North Carolina was then called Virginia.
3. Which was the first English colony in America?

II. Permanent Settlement

1. When and where was the first permanent settlement of North Carolina made?
2. What religious body was the first to set up Christian worship?
3. What five parishes did the assembly of 1701 create?
4. Whom did the S. P. G. send as its first missionary to North Carolina, and why did he not stay?

III. First Missionaries of the S. P. G.

1. Who were the next missionaries to be sent to North Carolina and what conditions did they find?
2. Which was the first permanent church building?
3. Tell about Clement Hall's life and work in Edenton.

IV. Colonial Churches.

1. What eminent men served on the vestry of Saint Paul's Church, Edenton?
2. How did Newbern receive its name?
3. What governor did much to build up the Church in the state?
4. Who was the first man to be elected bishop of North Carolina?
5. Who was the first to be consecrated as its bishop?

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